

Christian Worker.

"WORK WHILE IT IS CALLED TODAY."

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LAW & WHITEHEAD,
Publishers and Proprietors.

PRAYER.

While the question of prayer is under discussion, we wish to add a word or two more on the subject. First, some Christians write about prayer as though it was a positive ordinance to be obeyed as the command to be baptized or to observe the Lord's supper. It is not a positive ordinance. We do not see how a man can pray simply as obedience to law. Prayer is the desires of the heart, expressed in words. We can express the desire that is in the heart in obedience to command, but the heart cannot desire at the behest of a command. The heart must be moulded by the influence of divine truth, and made to appreciate the power, goodness, mercy of God, and the sinfulness, weakness and insufficiency of humanity, then its desire is that God would heal its sinfulness, help its weakness, its helplessness, and supply its insufficiency. The heart that realizes the condition of humanity and the mighty power and tender love of God to man, will pray. It must pray. The Scriptures regulate rather than command prayer. They tell how to pray that the prayer may be pleasing to the Father and secure his blessing. The Scriptures never tell man not to pray. They warn him that prayers offered in certain conditions or states are displeasing to the Father. This is done not to cause the individual to cease to pray, but to lead him to change the conditions that make the prayer offensive to God, that it may be accepted by him.

The conditions of acceptable prayer are given that man in his conscious weakness and helplessness, may in seeking help from God, so change his conditions that the prayer will be heard and answered.

The readiness of God to hear prayer, his willingness to bestow blessings in answer to prayer is given, to lead man to seek that frame of mind and those relations to God that are well pleasing to God and so secure his blessing and favor. A sense of weakness, a desire of help and strength, is as natural to the soul as hunger is to the body. A soul can no more desire spiritual food in obedience to a positive command, than the stomach of a child can hunger for food in obedience to a command of the parent. Compliance with the laws of life makes a healthy body, and a healthy body gives a stomach that craves food. A soul in harmony with divine law creates a hungering after the help that God supplies. To give expression to that soul-hunger is a directing prayer. The parent directs the child how its hunger can be supplied with food that will satisfy the hunger, strengthen the body and in due time cause it again to hunger with a keen, sharp appetite for more food. God directs his child how to come to him that he may find spiritual food that satisfies hungering, increases his spiritual strength, vigor and activity and causes him to come with a sharp spiritual appetite for more and greater blessing.

The only thing that hinders prayer is a feeling of self-sufficiency,

a lack of dependence upon God, a failure to realize human weakness, helplessness and sinfulness. A presumptuous self-reliance and self-sufficiency keep men from the mercy seat of prayer, and that presumptuousness has been stamped by God as the greatest of all sins in his sight.

A man then ought to be careful to secure those conditions and surroundings that God has indicated are needful for his favor. He ought to so harmonize his soul with the law of God, that he will feel continually a keen, sharp, hungering and thirsting after righteousness. He ought to be careful that he ask according to the divine will, and for that food that God has provided which will make the soul strong and active.

He ought to continually cultivate a feeling of his own weakness, frailty and helplessness—of God's readiness to help and abundantly bless.

In a word the prerequisite to acceptable prayer is a full and affectionate surrender to God. A full surrender of our affections to the Father of our spirits. A full surrender of the affection, feelings, purposes of the soul to be led by the will of God. When we do this, friends, we cannot help praying to God, we cannot think of him without comingling with the thoughts an earnest prayer for his blessing, his help, that his power may supplement our weakness. We can't labor for him without breathing into that labor a constant and an earnest prayer that he may through us will and do of his own good pleasure. Labor that is inspired by love to God will be a labor that is wrought from beginning to end in and through prayer.

A labor that is not wrought in prayer to God, is a labor in which God has no part, even though it be performed in mechanical obedience and outward conformity to God's law, and in vain, man labors when God labors not with him. The Divine Master prayed earnestly and persistently for the presence and help of the Father, and he is a self-sufficient, mechanical formalist who imagines he can serve God without earnest, faithful prayer to God in all that he does. The heart that does not continually plead for the Father's help and depend upon the Father's strength and blessing, has never made the full affectionate surrender to God, and needs first of all to make that surrender. It has never realized its lost and helpless condition.

D. L.

LOVE.

Grandest word ever conceived in a heart, or uttered by a tongue. Word fraught with deeper meaning than any other word found in human language. Word of deep import in heaven and earth, that shall never become obsolete, and never die, for "God is love." It reveals the most benign attribute of his nature. High as the heavens it presents the lofty exhibition of his graciousness, deep as the exhaustless mines of His wisdom and knowledge it shows his abounding mercy, and declares his blissful and glorious

purpose. That lofty exhibition of his love is the gift of His Son, "God so loved the world that he gave his only begotten Son," the abounding mercy of his love. While we were yet sinners he gave his Son to be a propitiation, and show that his glorious purposes was to "bring us to God." We cannot scale the height, fathom the depth, or measure the length and breadth of this chief attribute of the Divine Father. Wonderful word of life. Love. Its origin found only in infinite goodness. Exhibited fully in purposing and divining a grand scheme of redemption, and offering it fully and freely to sinful, helpless, ruined man. Gather together all his expressions and emotions of the love of all tender and loving mothers, every sentiment of human kindness the world ever knew, every feeling of affection and love ever expressed, parental, filial, social and fraternal; all would fail to exhibit the love of God to man. "Herein is love, not that we love God, but that he loved us, and sent his son to be a propitiation for our sins." Surely justice and mercy have met, righteousness and peace are joined together. What wonderful compassion, amazing pity, and boundless mercy. Only approached by the love of Jesus "Who gave himself for us that he might redeem us from all iniquity." "Who his own self bare our sins in his own body on the tree." "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." Was ever love like "the love of Christ which passeth knowledge."

He left his starry crown
And laid his robes aside,
On wings of love came down
And war, and stern, and wild,
What he endured, O who can tell,
To save our souls from death and hell.

The love of Christ. What length and breadth! what depth and height! Look at his eventful life, though attended by priestly hatred, the envy and invidious of deceitful pharisees, and assailed on every side by the enmity and adversary of man. "He went about doing good." His life was stigmatized as evil, his associations declared to be vile, called a wine-bibber, a blasphemer, a glutton, a friend of publicans and sinners. Yet deeds of love and mercy are shown all along his pathway. He endures toil, fatigue and hunger, receives hatred, scorn, and ingratitude, "despised and rejected of men." "A man of sorrows and acquainted with grief." He has an outstretched arm to weak suffering humanity, in every pain and sorrow, and an eye of love and pity for every trial and grief. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." All manner of diseases hide from his presence, and sin and sorrow flee away. The dead son is restored to the heart broken widowed mother. And the grave yields up its victims again to the orphan and the widow. Bethany and all these acts of boundless love and power, shrink from view, as we draw near Gethsemane. The feast of fellowship and love in the upper room is past, the echoes

of the closing hymn have scarce died away, when we have beyond Kellrons vale the sad words of the Martyr. "My soul is exceeding sorrowful, even unto death, tarry up here and watch with me." The great work he came to perform for the world is upon him, the dread encounter is near, the thought of some separation from God in order to reach lost humanity, dead in trespasses and sins, separated from God, wring from his heart the terrible agony. He pours out his soul to God in cries and tears. "O my Father, if it be possible, let this cup pass from me." If it be possible (that none can be redeemed, saved from sin, ransomed from the grave, rolled in righteousness, crowned with everlasting life and joy, and dwell with thee forever more) without this agony, this suffering, this awful separation, let it pass from me. If not, "thy will be done." I will drink its bitterness to the dregs. And he drinks it. "Surely he bore our griefs, and carried our sorrows." He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed."

O Gethsemane thou sacred hallowed spot, the depths of agony and sorrow folded in thy shadow, the heights of anguish and suffering wrapped in thy midnight shades, cannot be measured by finite minds. But the echoes of that love and suffering, does not here, we must witness another, a greater exhibition of love, "Without the shedding of blood there is no remission." Man must remain forever lost, or the Son of God must die. The spotless Lamb must be slain for us.

At Calvary the grand climax of love is reached. Here is fulness of love, here Heaven's richest gift to man, God gives his son to die, that son "becomes obedient even unto the death of the cross," a death of open shame and ignominy, a death at the hands of an infuriated mob who clamor for his blood, a death where friends forsake him, where no tear is shed, no word of sympathy and comfort spoken, no acts of kindness shown, no hand to wipe away the bloody sweat of agonizing pain, no arm outstretched to cool that fevered throbbing brow or moisten those parched lips, burning with thirst, which utter only words of forgiving love. That torn and bleeding body, and that pierced brow awaken in the breast of the cruel mob no pity, no sympathy, nothing but a desire to fill with deeper bitterness the cup of anguish he is called to drink. No murmur is heard from him, no words of bitterness escape those pale quivering lips, but in response to the mocking of the priests, the scorn of Scribes and Pharisees, the revilings and insults of the rabble he pleads, "Father forgive them they know not what they do." While we were yet sinners Christ died for us. Was ever love like this, view him as he hangs on the cross.

See from his head, his hands,
his feet,
Sorrow and love go mingled down,
Did e'er such love and sorrow
meet

Or thorns compass so rich a crown."

We look in amazement, and wonder, why all this suffering, agony, bleeding and dying? Why all this divine compassion, all this wondrous love? "That whoever believeth on him might not perish, but might have everlasting life."

Jesus has died that I might live
Might live to God alone
In him eternal life receive
And sit upon his throne.

All this exhibition of Divine love, that we might "love him because he first loved us," that he might win us from sin and sorrow, to holiness and heaven. Love consists not in words and professions, but in promises and deeds. Earth's highest evidence of love is that a man die for his friend. "Greater love hath no man than this, that a man lay down his life for his friend." To heaven belongs the love that gave the Saviour to die for his enemies. Earth has no comparison, no illustration and no manifestation of such love as heaven reveals. "By this the love of God was manifested to us, that God sent forth his Son, the only begotten into the world that he might live for us, and die for us." "As God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

As I imagined he has brought God near to me, As the express image of the Father, he reveals him to us in all the activities of his eventful life, and all the affecting scenes, the fearful agonies of his death, every word is a deed of love for man. How natural then that God should debase man (who was created in the divine image) to reciprocate his love. But how shall weak, frail, unworthy man return a love so deep and full, high as heaven, vast as the universe, abounding far beyond the precincts of sin. "This is the love of God, that we keep his commandments, and his commandments are not burdensome." "He that has his commandments and keeps them, he it is that loves me."

Man may not love as God loves, but he may love as man can love, this is all God asks, and when man loves with all his heart, mind, soul, and strength, he renders all the return God requires. O shall we not do this, anything short of it will be but ingratitude. When we love God we love the Children of God,—the brethren,—"By this we know that we love the Children of God, when we love God and keep his commandments." By keeping his commandments we cease to love sin, cease to practice sin, and cease to be in a state of sin. Having purified our souls by obeying the truth (keeping his commands) we are to love one another from a pure heart fervently. "A new commandment I give unto you, that ye love one another, as I have loved you, that you also love one another." O that the day may soon come, when as Christians we shall love God sufficiently to keep all his commandments, then, and only then, can we love the Children of God, and "If we love one another God abides in us, and his love is made perfect in us."

How sweet how heavenly is the love
That those that love the
Lord

In one another's peace delight
And so fulfil the word.

Love is the golden chain that binds
The happy souls above
And he's an heir of heaven who finds
His bosom glow with love."
(J. J. B)

SUCCESS DEPENDS ON ACTION.

No sailing ship drifts into port
While out upon the ocean,
Not drifting, founder, hapless boat,
You want of proper motion

No engine drags your laden train
Without some fuel, fire;
Nor can you mount the rounds of fate
Without a will, desire!

Those guns alone can't check the foe
Till he's behind his powder!
Nor rank of men can put your
Takes brain, and grit, and ardor!

You sit and oft complain at Fate;
And, sitting, curse Dame Fortune;
Alas! you'll lose, when it's too late,
Success depends on action!

Reposers waited not for luck
To write his name in history,
But with the iron pen of pluck
He wrote it—that's the way—

Reposers wait—'tis placed in
high;
And you would be the owner?
Then up! awake! about it, fly!
Nor wait some chance done!

The world is wide, and broad, and
free;
Then cease of gloom to borrow;
Arise! go forth and you will see
It's your own self that's narrow!

And what if you ain't great or
wise,
But may be small and poor!
Well, God don't look on sense or
size
But on the heart—the doer!

Don't wait some action great to
do,
Be little deeds your portion;
You shore, but grains of sands,
you know,
Restrains the mighty ocean!

Then trust to other hands some
less,
And trust to yours some more;
And trust to God your lot to bless,
And plenty'll crowd your store!
W. C. HARLEY.

Chatanooga, Tenn.
—Apostolic Guide—
—20—

If one wants to enjoy the comforts afforded by the Bible, the indispensable condition of securing the result is that he should bow his head and his heart to an absolute authority of the Bible in all matters pertaining to religious faith and practice. In no other mood of mind can he receive these comforts or be entitled to them. If he cavils with the Bible or trifles with it, this will certainly destroy its power to bless his soul. Its comforts are for those, and for those only, who implicitly yield to its authority.

In matters of love nothing is so common to all woman as the desire that another shall not gain that which she herself refuses—
Alexander Hamilton.

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MARCH & APRIL.

NOTICE.

The person to whom this paper is addressed once & cts for

the Christian Worker up to the present time. You will please remit the above amount to H. T. Law, Christian Worker Office, Meaford, Ont. We want all arrears paid up at once.

VALEDICTORY.

With this number we bid adieu to our readers as editors and publishers of the CHRISTIAN WORKER. Our task in many ways has been pleasant, in some ways trying; but we have endeavored to discharge the duties incurred, with an earnest desire for the good of the cause; and from many we have received words of commendation that were very cheering. We were often compelled to let the paper go out without receiving as much attention as it ought, on account of other business pressing upon us, but this we could not avoid. We have reason to believe that the paper has done good, and if so our desire in publishing it is accomplished. To all we now say a kind farewell, hoping that all may work while it is called to day, that when the night cometh we may enjoy the rest that remains for God's people.

CORRECTIONS.

In the November Worker appeared a three column article from the writer's pen on "Ordination." In that article we condemned the use of unkind words in controversy and tried to prove from the Scriptures that ordination was practiced by the apostles of our Lord and also by those who co-operated with them. We also showed from the writings of Alexander Campbell, Robert Milligan and J. W. McGarvey—three of the most scholarly Biblical exegeses in the ranks of the brotherhood—that in pleading for a return to Apostolic practices they advocated ordination and I have since learned from Bro. Clark Braden that his views on the question are in harmony with those of Alexander Campbell. Seeing therefore that we are in such good company, we can afford to smile at the puny efforts which the editors of the Index and its scribes are putting forth to disprove the correctness of my position and were it not for some personal allusions, which appears to demand attention at our hands, we would have allowed the matter to rest. In the January Index, C. H. Jay says in commenting on my article, "Those who have seen his a-

...to have no doubt noticed that he starts out with a positive falsehood and marks it with a quotation." Nice language to go before the world. Wonder how many infidels such writing has converted from the error of their ways. Peter said "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1:22. And he opens up the following chapter thus: "Wherefore laying aside all malice and all guile, and hypocrites, and envies, and all evil speakings." "As new born babes desire the pure milk of the word that ye may grow thereby." If our spiritual growth depends upon manifestations of love to each other, and the laying to one side of malice, guile, hypocrisy, envy, evil speaking, &c, what kind of growth may we expect if such language as we here quoted is indulged in and encouraged by religious papers. A great many Christians are becoming disgusted with this state of affairs and it is no wonder. When will our scribes learn that the Bible denounces evil speaking, manifestations of malice, &c, just as emphatically as it does un-sound teaching, unholy practices.

But is the charge of falsehood justifiable? What are the facts? Referring to the subject of ordination as discussed or rather ridiculed under the captions, "Ordination at Owen Sound" and "A. Scott's Imparted Gift to A. H. Finch," as found on pages 333 and 324 respectively in Bible Index, we said recently the question "Should Christian churches continue the practice of ordination" has become the subject of a few bitter, un-courteous and unreasonable articles. Doubtless an error in punctuation was made—the sentence "Should the Christian Church continue the practice of ordination?" should have appeared without quotation marks, for while that is the real question at issue it was not so stated in either of the articles referred to, but to characterize a grammatical error or a mistake in punctuation as a positive falsehood is something almost without parallel in religious controversy, and displays a lack of appreciation of the beautiful precepts taught by our Saviour on the Mount.

To be advertised as a falsifier in a paper which claims to be religious is not a trivial matter to me, nevertheless, for the sake of peace I would have allowed the charge to pass, relying on the statement "In justice to Bro. Law I must say that he is naturally a square, straightforward man," which statement occurred at the close of the article in which the charge of falsification was made, as an antidote. Had not R. B. attempted to justify the use of such language by one brother to another in this month's Index, see page 102. Apparently the writings of C. H. Jay are arousing considerable indignation and contempt in the minds of the brethren all over the province. Bro. W. H. Swayze, jr., writes as follows to the Index:

"I see now and then in the Bible Index an expression of some of our brethren, I, as well as others, do not like, I will only refer to one in January number, page 13, upon ordination made by C. H. Jay, that our brethren would positively tell a falsehood. If we were to go to a ball room or hotel or many other of places of worldly amusements where Satan is upon his throne, we might hear a great many harsh expressions, but are not we brethren?"

To this advice R. B. replies, "It was harsh and necessary to say 'Get thee behind me Satan' to a disciple. 'Thou hast not lied unto me, but unto God.'" Thou art "in the bond of iniquity," etc. By using those quotations in that connection R. B. reasons that if one brother makes a mistake in the use of quotation marks or holds views not in harmony with R. B.'s or C. H. Jay's, it is right and proper for them to say, "Get the behind me Satan," "Thou hast not lied unto me but unto God," etc.

This doctrine being diametrically opposed to the spirit and genius of Christianity, we must enter our solemn protest against its inculcation. Believing with the Apostle James "that the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." H.T.L.

WORKER CHANGE.

We announced in the February No. that there would probably be a change in the Worker, on account of the dissolution of partnership of L. & W. But we are pleased to be able to announce that the paper will be continued either under its present name or one that may be thought more appropriate.

Bro. Geo. Munro of Guelph, and T. L. Fowler of Warkton have decided to conduct a paper in the interest of the church, as we have endeavored to do in the past. To those who have paid us in advance for the Worker, these brethren will send the paper up to the time such subscriptions have been paid, or to such time as will be equivalent to the amount paid. We also send these brethren our entire list, which of course includes many who are in arrears to us, to all of these they will probably send sample papers, and we hope our readers will all not only pay us the amount due us, but will also send in a year's subscription to Bro. Munro and Fowler without delay. The brethren, especially in Ontario, should give these bro. a hearty support in this enterprise, that we may continue to have a paper published in Ontario that will fairly represent in its articles the belief and practise of the congregations of disciples of Christ as they plead for a return to apostolic teaching and practise in all things.

Bro. M. & F. have had considerable experience in writing, and will no doubt get up an interesting and instructive paper. J.C.W.

SEVEN WAYS TO KILL PRAYER-MEETINGS.

There are many persons who seem to desire to accomplish the object contemplated by this article;

but who set about their way in such a way that we have thought they might be grateful for some definite and formulated instructions concerning the best means for accomplishing the end they have in view. We have, accordingly, drawn upon the experience and observation of several of our brethren whose opinions are entitled to respect, we have given the matter no little thought; and venture to lay down a few rules for the attainment of an object which would seem to be dear to a good many christian hearts:

1. Be irregular in your attendance of the prayer meeting. One might think that systematically "forsaking the assembling of yourselves together—as the manner of some is," would exert a more deleterious effect upon the prayer meeting than to attend it semi-occasionally; but we are satisfied that this view is incorrect. If all the members of a church would tacitly agree to absent themselves habitually from a prayer-meeting, of course the meeting would soon die; but if only half of them adopt this course of action, the prayer-meeting will still live and may prosper. As it is unlikely that all the members of a Christian Church will acquiesce in a resolution wholly to forsake the social assemblies of God's people—as it is not likely that even a clear majority of them will do so—we reiterate our advice: Be irregular in your attendance. Come just often enough to make your semi-occasional absences a grief and burden to those who are always there. Lead them to expect you and then disappoint them. It will have an exceedingly depressing effect. This effect can be intensified, during a season of increasing religious interest, by absenting yourself for three or four successive weeks.

2. Come late to prayer meeting. This rule is not without exceptions. We have known excellent effects attained (in the direction of the object contemplated by this article) where persons of prominence in the church were systematically the first ones at the prayer meeting, and took seats in about the middle of the house, so that three-fourths of those who came after them—taking seats behind the early comers—would at least be forty feet from the leader of the meeting. As a rule, however, come late if you want to kill the prayer meeting. Come tramping in during the reading of the Scriptures or the remarks made upon them, so that neither you nor anybody else, will have any definite idea what direction the leader intended to give to the thought and feeling of God's people. The effect will be admirable.

3. Sit well back in the prayer-meeting, and as far apart as possible. There is something gained in sitting close together, so that you can whisper and giggle with your neighbors; but the best results are obtained by sitting moodily apart. At any rate, sit back. A household interested in any common object cluster closely about a common centre, and each borrows enthusiasm from personal contact with his friend and brother. Reverse all that in the Christian household if you want to kill the prayer-meeting.

4. If you sing, start some tune which no one but yourself ever heard. If you can't sing the effect is all the better. The best time to start this tune is just when the leader is about to give out a hymn in which all could join, and which appropriately voices the sentiment of the meeting.

If you speak or pray let it be; (1) At the utmost possible length. Twenty minutes is none too long. (2) On an entirely different

theme from that which a man chooses to preach. (3) If possible at the very close of the meeting. Watch your chance—letting slip a great many chances which an ordinary mortal would choose—and pop up just as the leader is about to pronounce the benediction. The effect will be most happily deleterious—not merely on the meeting in which your efforts in this direction are crowned with success but on subsequent meetings.

5. If possible, get up a controversy with the leader, or with some brother who has preceded you, when you speak or pray. Find fault with his exegesis. Carry his suggestions to ridiculous lengths which he never intended, and then expose the fallacy of them. Turn the prayer meeting into a debating society if you can. This will tend to promote irregularity of attendance on the part of some who are inclined to be constant. If done in prayer, the effect is greater than if done in the course of remarks; and we have seen it very neatly done in prayer more than once.

6. We are at first inclined to announce as our seventh rule: Hurry out of the prayer meeting without speaking to anybody—without shaking hands with man, woman or child. This line of conduct has its influence, and may be occasionally indulged in—especially where the theme of the meeting has been "brotherly love," or the nature of the meeting tender and moving—with effect. But on the whole our seventh rule shall be: linger after the prayer-meeting; manifest a heartfelt interest in the welfare of Zion; but, criticize everything that has been said and done. Find fault with the leader; make fun of this sister's grammar that brother's tones and looks and gestures; if you hear anybody else doing this, make sure that the brother or sister criticized hears of it. By adopting this course you can carry the work of killing the prayer-meeting out of the prayer-meeting, and scatter it through the week.

P.S.—Of course, if you don't want to kill the prayer meeting you will take pains to violate the rules given above.—Examiner and Chronicle.

BREVITIES.

Christ is the great lifting power of the world. He came into the world to lift humanity up from its weakness and imperfections, and to give man perfect freedom. Christ will lift every man and woman who will put their trust in him.

Faithful prayer always implies correlative exertion; and no man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

All men could be happy if they would choose the right way and follow in it. Wealth does not always bring happiness, but frequently sorrow and many burdens. Wealth is a blessing when used right, but a curse when used wrong. Happiness is born of integrity, honesty and godliness.

Heaven begins in the heart of man, and is consummated in the better land, the Sweet By and By. Heaven enters the heart through the gospel of Christ, and lights up the soul with enthusiasm, and cheers and comforts every one who knows the will of Christ and does it. "Blessed are they that do his commandments.

"O, wretched man that I am," is the cry of every sin burdened soul who has a proper conception of sin. It is a fearful thing to be a sinner. Sin pulls down and robs us of our manhood and womanhood. Sin blights the soul, and cripples us for every good work. O, man, turn from it! Turn to Christ.

Died at Georgetown, April 29, Bro John McIntosh, who is well known to many in that district. He was about 80 years of age.

We again ask all who are in arrears for the "Worker" to pay up at once.

NEWS ITEMS.

Bro. Munro & Fowler will send you the next paper, give them your hearty support.

Bro. Lister held a very profitable meeting at Glencairn, lately, nineteen beloved and were baptized.

An aged Bro. in Euphrasia expressed to Bro. Elford his desire to be baptized. Bro. E had Bro. Lister go up the next week and attend to the baptism.

Bro. R. W. Stephenson of St. Thomas has removed to Mankato, Minn.

Bro A. Scott of Walkerton is also about to move to New York state.

Bro. Matz is spending a month in Downmanville, Bro. Sheppard is removing from there.

Bro D. Sterling is spending some time with the church in Detroit.

Be sure and pay up what you own on Christian worker at once.

PAY UP—We now ask all those who are in arrears to pay up at once, we have at considerable expense sent you the paper. It is now our duty to pay up at once. You will see the amount you owe marked on the first column of the second page. And we would like all to pay up before the 1st of June. "Owe no man anything."

The following amount have been received for the Muskoka mission since last report, Ridgeway & Blenheim...\$19.00 Grand Valley (late Luther)...10.00 Stayner..... 6.00 Dorchester.....10.00 Warkton..... 3.00 Warkton..... 13.00 In last report Glencairn was credited with \$11.00; it should have been \$13.00..... 2.00 Previously reported... \$9.00 Total.....\$156.75 J. W. KILGOUR, Sec'y.

Total.....\$156.75 J. W. KILGOUR, Sec'y.

DEAR BROS:—I beg to report the following additional sums for the Manitoba Mission received since I sent you my last report: Woman's Missionary Society, Wainfleet, \$10.84; Wainfleet church, \$1.16; Luther church, \$4.00.

J. TOLTON, Treas.

WEST END—Our meetings continue good and prosperous. One young lady made the good confession and was baptized two weeks ago this evening and another is expected to-night. Others are "almost persuaded" and will shortly come. We are commencing Sunday School work and anticipate having a good school in a short time. We feel much disappointed in not receiving the encouragement we expected from the churches, in the way of aid. We must raise money in some manner, or our present bright and promising prospects for the establishment of Church work will be blighted, and defeat and failure follow in their place. Shall this be the result of all our sacrifice and labor? The Salvation Army opened their new Temple here last Lord's day and on Monday evening they raised over \$4000.00, during the week of services they expect to almost remove the debt of \$25,000 from their building. This is the result of "earnestness," "devotedness," "willingness," and "cheerful giving." "God loves a cheerful giver." G. J. BARCLAY.

West End—Since our last report to the "Worker," we have completed the repairs and furnishings of our church house, and held our opening services on 21st Feb'y. Bro. Martz and other preaching brethren being present on the occasion, which was a season of joy and gladness. Bro. Martz continued "special meetings" three weeks resulting in much good, five persons were baptized, (one of whom goes to Louisa St.) and also several disciples took membership with the Church.

We are now in a position for work, an open door is before us for great good, and by faith we go forward to accomplish it. Our church home is very comfortable and inviting, being neatly and tastefully fitted up, the house, which is in an excellent locality is about 80 feet by 40, with good walls and ceilings, large platform for speakers, nice baptistry at the rear, with convenient ante rooms on each side, good seats which will comfortably hold 250 persons. Sliding seats added will accommodate 50 more. A gallery across the end will hold about 75 additional. This we are to prepare at once for Sunday School. Our audiences have increased much, in the evening about three times as many attended as we had in the Hall.

The prayer-meeting has also grown in numbers, from 35 to 40 attending. What we most need now, is financial aid from friends, to help us make this work a permanent success. Our present condition is the result of much time, labor, and money. Much sacrifice has been made, and responsibilities assumed by some of us, believing the Churches throughout Ontario, and elsewhere, were so much interested in the cause in Toronto, it being a Central point, and a "Chief City," that they would generally come to our aid. To some extent our expectations are being realized, and we trust they will be fully and generously met.

We are happy to state that noble christian hearts have responded to our call for aid; we have received up to date as follows:—

Sister E. J. Trout, Wiar-ton,	\$100.00.
Sister S. H. Scott, Do-roit,	50.00.
Church at Oshawa,	50.00.
Bro. James Ketchum,	
Cherry Valley,	25.00.
Church at West Lake,	19.00.
" Meaford,	10.50.
" Bowmanville,	10.25.
" Acton,	8.50.
" Walkerton,	4.00.
Bro. Gilbert McArthur,	
Stayner,	5.00.
Sister Whitelaw, Meaford,	2.00.
Post, Pickering,	1.00.
Butchart, Milton,	1.00.
Total	\$286.25

Other kind friends have promised to assist us. We really need help to the extent of \$250 more, anything beyond that would aid us in the purchase of a building lot. All our furnishings, seats, chairs, baptistry, stove, ante-rooms &c., can be taken with us to a new house when we are able to build. We earnestly and cordially invite all churches and brethren who have not responded to our appeal, to kindly let us hear from them with either cash or pledges as they may be able and willing to help in this good work.

Geo. J. BARCLAY,
73 McCaul St., Toronto,
Toronto, 7th April, 1886.

JUDGE RICHARD REID.

Recently the Standard Publishing Company of Cincinnati have

published a very interesting and well written "Biography" of the late Judge Reid (His widow, Elizabeth Jameson Reid, being the author.) The book contains nearly 600 pages; the material used as well as the workmanship displayed will not detract from the reputation which the Company enjoys for publishing substantial and tastefully executed books. But the exterior of a book is of little consequence. It is the contents which interest us most. With a subject like Judge Reid, possessing grand abilities concentrated to a life of usefulness, a writer of only ordinary abilities might produce a very readable and instructive book; but in the hands of his wife, who shared his toils, and sympathized with him in all his aspirations, who assisted him on the road to fame, and help develop a grandeur and nobility of character, which blessed and will continue to bless the nation to which he belonged, who heroically stood by him in the hour of adversity. We say such an author with such a grand man as a hero, could not do otherwise than produce a more than ordinarily interesting book. Anything like a description of this publication is impossible in this issue. Suffice it to say, Judge Reid's brilliant career is graphically depicted, his ancestry, school days, college life, industry, fondness for reading, love of home, success as a lawyer, judge, statesman and orator, the outrageous assault which was made upon him, his untimely end, the trial of his assassin, the eloquent speeches of the learned council are all minutely given, and in such a manner as to interest and instruct the reader. We hail the publication of this book with pleasure.

H. T. L.
—:—:
Eramosa, March 8th, 1886.
Messrs. Law & Whitelaw.

DEAR BRETHREN.—I cannot see and do not much care, how Bro. R. Beatty found out that "when Bro. Black and others became wicked fault finders and wrote about the fault, the ring suppressed them and kept unity in the ring." I am responsible for withdrawing the writing referred to. I had an object in view in sending that writing, and if that could otherwise be accomplished, I did not ask or wish its publication, let no ring with a purse be put in my place.

JAMES BLACK.
[Although we stated plainly at the first, that Bro. Black recalled the article referred to. R. Beatty has repeatedly intimated that we suppressed the article and would not print it. It may be, that he will say it again, and again, hoping by continued assertion to make himself think it is true.

J. C. W.

OBITUARY.
We hear with much sorrow that Elder James Black passed away on the evening of April 21st. Bro. Black is well known to almost all the older brethren. He was one of the first to advocate in Ontario the primitive Gospel, and has been one of the most active and faithful preachers for about 50 years, not only was our departed brother loved as a preacher, but he was esteemed as an upright man, a man who practiced what he preached. His life has been a blessing to many who through him have learned the way of life. His works do follow him. He was 89 years of age.
J. C. W.
P.S.—It is expected that a more appropriate notice will be given hereafter.

Bro. W. C. Crewson resumed meetings in Brunell according to promise, and continued there for ten days, with eight baptisms, and three uniting from the sects, making 15 members at present. On Lord's Day Feb'y. 23th they met to break bread for the first time. It was a solemn as well as a joyful occasion; two of the number brother and sister Brown were about to leave Muskoka, and this made us feel sad, as brother Brown was looked upon as being quite capable of taking the lead in the meetings; and yet we could all rejoice that we were permitted to meet around the Lord's table as members of the one body and together remember our Saviour's love before "Taking the parting hand," the memory of that day be cherished by us all. I spent last Lord's Day with the churches in Bayville and Ridout, had very good meetings. I am going this week to another part of Brunell to hold meetings in the "Town Hall" when I trust good seed may be sown and precious fruit gathered in time to come.
It is just about a year since the good work was started in Muskoka, and during that time more than 100 have been gathered in, exclusive of those near Bracebridge or by taking them in about 125 or 5 churches with an average of 25 members each. Over 90 of these have been baptized within the year, and we have reason to hope that many more have received such instruction that they will during the opening year accept of Jesus the Christ. I am much indebted to the brethren who have so nobly responded to the calls made upon their liberality. I should like very much if we could have another man employed here all his time for "The harvest etc." Yours in the good hope.

W. M. Crewson.
Bayville, March 9th 1886.

A WORD OF APPRECIATION

In view of Bro. E. Sheppard's decision to close his labors at Bowmanville, Ont., Can., where he has preached many years, Bro. R. Windatt, in behalf of the church, read an address and presented him with a purse of \$83.25.

We give an extract from the address:

"DEAR BROTHER: As this is probably the last time you will meet us in our prayer-meeting, we are loath to let the opportunity pass without uniting in an expression of our obligation to you for long years of faithful service, of our unchanging esteem for you as a devoted Christian and true and faithful friend, and at our deep regret that you have arrived at the conclusion that duty calls you to other fields of labor.

For many years we have had the advantage of your able and faithful expositions of God's holy word, of your pure example and godly counsels, and of your more than paternal sympathies in all our afflictions and bereavements. Your extensive knowledge of the maladies to which "our flesh is heir," and their proper remedies, have enabled you successfully to administer to our physical ailments, as well as to our physical wants. And your labors of love have not been confined to members of this congregation, but wherever, in town or country, your aid has been sought, it has been freely given, and often at a sacrifice of your own health and comfort, and without hope of fee or reward other than the satisfaction arising from the consciousness of doing good, so that you have come to be regarded as a public benefactor, and your re-

laxity will be felt as a public loss."
Those who know of Bro. Sheppard's work in Bowmanville will not regard Bro. Windatt's words as being in the least extravagant. Bro. Sheppard intends to visit Detroit, Mich. on an early day.—Standard.
—:—:
Eramosa, Feb., 23rd 1886
Messrs. L. & W.
DEAR SIR.—I hope you are sufficiently patronized to continue the publication of the WORKER. I am aware of the provoking and trying position in which you are placed, but I know your little WORKER is on the right track and hope you may be assisted to conduct it wisely and succeed in doing much good, neither you nor myself nor anybody else is so perfect as to need no improvement, but we must not be discouraged on that account; let us go on perfecting holiness in the fear of the Lord.
I see the determination of some to put down what is called ordination by all means without any scruples, whether fair or foul, so that honest enquirers are in no danger and I can take it easy; some cannot be convinced because they will not, and in their case the attempt would be wasting time and argument.
There were 4 added to our church at Everton yesterday baptized by Bro. Eowler. Our congregation is very encouraging, prayer-meetings well attended, the church comfortable and united.
Yours truly
James Black.

BRO. BUTCHART'S LETTER

As this will be our last paper, it seems necessary that something be said in reply to Bro. Butchart's queries, otherwise, we would have left it for Bro. Scott, as he has written the matter so far.
Bro. B. apparently thinks he has wherewith to complain, and has fixed up in his imagination the idea that the brethren are being wronged.

1. He thinks the matter should be laid before the entire Brotherhood of Canada. Can Bro. B. inform us how the matter could be more generally made known than by articles published in the C. WORKER, and also the sending out of some circulars, and we do not think Bro. B. can mention a congregation in Ontario that has not been informed through the WORKER. If he knows of a way of giving a more thorough notice, please name it.

2. "Who authorized the circular," is asked. We cannot now say, but if our memory is correct, Bro. Scott said in the Standard, that brethren from several churches talked the matter up, and the circular was sent out. We do not consider it a matter of authority, but a matter of privilege. The promoters of the circular claim no authority that we know of, but they surely have the same privilege as Bro. Butchart himself would no doubt claim, as the Wellington and Ontario Co-operations have claimed. It is certainly the privilege of any number of disciples to ask others to help them in sounding out the word. And, we think Bro. B. is wrong in insinuating that any one is claiming authority, if so, Bro. B. will please let us know in what way authority has been exercised in this case, or by circulars sent by the Co-operations named.

3. It is asked, "Who sent a commissioner to transfer the great territory" meaning of course the North West, now Bro. B. knows that no one assumes authority to do any transferring of territory,

and that no transferring could be done, if Bro. Butchart is willing to preach the Gospel. He knows the whole country is free for him, and is free for every one else, who is willing to go.
As to the other questions about the "Intelligence," the "administrative ability" and the "judgment" of Canadian Brethren no one has questioned them, that we know of. Bro. B. says "in view of the greatness of the work it should be more thoroughly considered." Very well, everyone has that privilege; but we fall to see how writing up imaginary evils will ever help any cause. We believe Bro. Scott was present at a meeting of the Christian Women's Board of Missions, at Cleveland, Ohio. These sisters collect and contribute what money they can, and are supporting missions in several places. We believe all who know their zeal say they are doing a great work. While at this meeting Bro. B. asked if they could send an Evangelist to Manitoba; they spoke favorably of the work, but as their funds were fully employed, they could do nothing this year, but said that if able in future would be willing to help if necessary. Now as money has been sent in times past by some brethren in Ontario to these sisters, we see no reason why any one should object if they were to send some back to Canada again. All the money collected lately is in Elder James Tolton's hands at Walkerton, none of it has been sent to them. Suppose Bro. B. should have a desire that some preaching should be done at Clinton and should send out a notice through the WORKER and circulars to several churches asking for funds to help carry out his very proper desire, and some one would write to know, who gave Bro. Butchart this great authority, and by what authority that territory and town were assigned to him etc. Bro. B. would think such questions were not written for any good. It would be well then to do unto others as you would that they should do unto you.
J. C. W.

OBIT JARIES.

After a long life of faithful service in the Saviour's cause, Sister M. E. Post of Pickering, (who has been the devoted widow of the late Bro. Jordan Post some 24 years) passed from earthly scenes, to the Paradise of God on the 9th April, 1886. She had been an earnest unwavering member of the Church of Pickering upwards of 40 years, active in every good word and work, and endeavouring to live every day near to Him whose Eternal Kingdom she earnestly sought. Her delight was in doing the will of her Saviour whom she so devotedly loved and trusted. The door of her Christian home was always open to those who labored in the Master's vineyard, and her willing hands ever ready to assist in the work of the Church. As life passed away into the "shadow of death," almost her last words were "I know whom I have believed." Truly she was "ready," she had "fought a good fight, finished her course and kept the faith." She "rests from her labors, and her works follow her." "Blessed are the dead who die in the Lord." A large number of relatives and friends gathered to pay a last tribute of respect at the funeral. The services were conducted by Bro. Forrester assisted by the writer.

Sister Forrester, the beloved wife of Bro. W. Forrester of Pickering, entered into rest on

the 17th April. Although in failing health and very weak, she was present at the funeral of Sister Post on the 12th April, but she quickly followed her to the other shore. She has been an earnest member of the Church at Pickering upwards of 20 years, always glad to meet and worship with the people of God whom health and circumstance permitted. Her faith and trust in her Saviour were always firm and strong. She patiently endured a very painful illness just before death, and as she drew near she said, my Saviour has been with me through all my sufferings and I know He will be with me in this, my faith is firm in Him. The end was peaceful. "Precious in the sight of the Lord is the death of His saints." A large number from far and near gathered at the funeral, (there being about 100 carriages in the cortege.) The writer assisted by Bro. R. Beatty conducted the services. In these bereavements, the relatives and the church met severe trials; but God is able to make his grace abound far beyond all our sorrows and tears. Our loss is the "Eternal gain" of those who have gone before.

Geo. J. Barclay

AFTER DARK

Almost invariably, boys who have been allowed to roam free at night have come to moral shipwreck and social destruction. The exceptions have been where there was a wholesome temperament, a strong intellect and peculiar social influences. Men and boys woman and girls, whatever may have been their culture, feel that there is something in the streets at night different to that which is in the day, something that excites apprehension, or creates alarm, or gives license. Boys that are demure by day will say things at night they would blush to say in daylight.

Owen Sound, Ap. 30th. 1886.

Bro. W. A. Stephens is slowly recovering from a severe cold which prostrated him for several weeks, and though a number of years by one the "three score and ten" allotted to man he is a constant attendant at all the meetings of the church. Rain or shine, Lord's day morning and evening and Thursday night prayer-meeting finds him in his place. How many brethren twenty, thirty, forty years his junior are one half so faithful! "I speak this to put you to shame." Once on a time Paul went to a place of prayer and spoke to the women that were there. Were he to step into a place of prayer—prayer-meeting—to-day after a lapse of sixteen centuries he would still have an opportunity of speaking to the women there. "Brethren these things ought not to be."

The sisters of the congregation here, meet on the afternoon of the last Saturday in each month for the furtherance of mission work at home and abroad. The subject for study last meeting was "English Missions."
"How to make the prayer-meeting interesting or profitable" is the old question. How do you conduct it? Here is our present plan.—Some subject is appointed a week in advance for study, thought and home reading during the week. Our present subject, which has lasted over three sessions and will occupy another, is—"Why do men not believe in Christ?" The former part of meeting is occupied in praise, prayer and scripture reading; if convenient, all bearing on the subject in hand; then the subject is studied conversationally, the aim being to apply the truths learned to practical life.

Brethren and sisters, young and old join heartily in the exercises. No discussions allowed. Closed with singing and prayer.
Two sisters from other congregations have asked for membership by letter.
A. H. FROX.

HUMILITY

Our Divine Master taught his Disciples, "Likewise ye, when ye have done all those things which are required of you, say ye are unprofitable servants, we have done that which was our duty to do." He would not have impressed this sentiment upon them had it not been true. And herein is a lesson for us, to be learned for our spiritual benefit. It is not given in the spirit of an unkind master describing his faithful servants as "worthless," "good for nothing," etc. No faithful servant of Christ will ever have cause to repine for lack of appreciation. He is ever ready and longing for occasion to say next of that humble, loving one of old, "They have done what they could." No hint of disappointment enters into that reception of his people, described in almost enthusiastic language, "Well done, good and faithful servants." The principle expressed above is designed for our cultivation and improvement. In his gracious treatment of us, he does intend to try it.

and publish sometimes that IAN WORKER, whether or not, over estimate their importance. In the political world men sometimes acquire great influence with their fellowmen, and if we consider the affairs of men as apart from God's control, we may indeed ascribe great honor to some men. But when we realize that we are all in His hand, that He sustains the universe, that all the noble faculties of man are His gifts, that all we have or are is at His disposal, then we may begin to comprehend the weakness of the creature and the grace and loving kindness of the Creator. Whoever or whatever we may be, we need to remember that if our Father has used us in bringing about any part of His holy designs, He could have used other means just as well. He has shown us, in his undescending mercy, the way of blessing, how to live to His glory on our own eternal happiness, and yet He will take to himself His glory and majesty, whether we choose to follow His will or to disobey. In His infinite power and knowledge, He will accomplish his glorious purposes without us, if, to our own ruin, we neglect to seek what He offers, a place and share in the Kingdom of our Lord Jesus Christ. And so Paul, in considering the ministry he had received, does not forget the co-operation of the gracious bestower: "By the grace of God I am what I am," he says, thus denying all occasion to glory in himself. And certainly in this modern time, with all the progress of the race, we have nothing that we have not received.

It is edifying to note the humility of some great men. Their example is worthy of our consideration. Eminent for learning and virtue, famous among the better and nobler classes of humanity, yet ignoring their attainments, and with childlike modesty describing themselves and giving all glory to Him in whom all good originates. There is much spiritual progress in the world. "Oh to be nothing, nothing only to lie at His feet, a broken

and emptied vessel for the Master's use made meet. Helpless in ourselves we may grow strong in the Lord, and in the power of His might, poor and needy we may grow rich in grace from His boundless store. W.J.H. Stayner.

COMPANIONSHIP WITH JESUS.

As Christians we should make Jesus our constant companion everywhere, and on all occasions. He will never leave nor forsake us if we do not forsake him. He is willing to be our companion for he says, "Lo! I am with you always." What delightful association is this, so comforting, so helpful, and so sanctifying. Surely "our hearts burn within us by the way," while Jesus walks near us.

How precious the invitation, "Take my yoke upon you." Yes, my yoke, becomes yoked with me, walk side by side with me, go only when you can take me with you and I will dissuade you from sin and protect you in temptation.

The sense of His presence is a constant restraint upon our passions, and improper desires, and a continual incentive to zeal and earnestness in Christian life and work, and when we live in daily companionship and communion with Him. It is a well known law of our nature, that we become assimilated to our associations, they become like us or we like them. How "Can two walk together except they be agreed." Associating with Christ, being much in His presence, sitting oft at His feet, learning His will, and imbibing His spirit, will soon reveal its effects, making it apparent that we "have been with Jesus"—we shall daily become more pure and sanctified, and grow in favor and the knowledge of God, reflecting Christ more clearly, and more perfectly each day in our walk and conversation, until we become "changed into the same image." To be a companion of Jesus we must be in harmony with Him. This requires that we possess the mind of Christ, obey his will, sacrificing self to him, and manifest his spirit and character, not in an intermittent manner, but steadily through all the circle of daily life with its varying trials and its ever-vigilant temptations and difficulties.

The great object and purpose of Christ on the cross was to make men like himself, and so prepare him for the presence of God. The New Testament alone reveals the great plan-work of Christ, and His plan of salvation. The first four books tell us of Him whence he came, who he was, what he did, and where he went. The next book tells what his Apostles preached, what men believed and what they did in order to be saved. Then follow twenty-one letters addressed to Christians, only telling them how to live in continual companionship with Jesus, and at last reach the presence of God. These letters are followed by the closing book speaking of "things which must shortly come to pass," of the New Jerusalem with its streets of gold, of the saints, eter-

nal rest in the golden city of God. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." For this we labor and strive, for this we patiently wait. "More holiness give me, More joy in the Lord, More faith in His word, More zeal in His service, More useful I'll be, More blessed and holy, More, Saviour like thee." G.J.H.

MOTIVES FOR BIBLE STUDY.

We often hear the lament that we do not know the Bible as our fathers knew it. Two accounts may be given of this view. It usually comes from the latter point of view than it is a second nature to look upon their youth as the golden age in which everything was about perfect. After making due allowance for this, it still remains true that in some respects they did know the Bible better.

Our fathers fought for their existence religiously. Everybody opposed them. They were obliged to study to make a good defence. This necessity led to a better knowledge of the disputed points than those who are not so hard pressed have. There is a principle involved here which is worth noting. Advocates of new measures have better grasp of their positions than those who accept the old views. Men hold to long established views, as a rule, because their fathers held them. Their position is a heritage, not a conquest which has been made through mental conflict. This new acquisition requires a better mental grasp than the old did. On new measures men rest by conviction, not by acquiescence.

On general principles, then, our fathers secured from their opponents and posterity the reputation of superior Scriptural knowledge. They waged intellectual warfare for new ideas and had to thoroughly arm themselves, or suffer defeat. Their knowledge was too often obtained for merely potential purposes. Many of them could put to flight a host on the conditions of garden, who knew little of Scripture study with a view to individual or congregational edification.

We make our boast that we have the best point of view for Bible study. We ought then to lead the world. This we certainly do not do. It flatters the vanity of some of our poorly informed people to be told that the immense interest now shown in Bible study, is owing to the penetrating power of our plot in the religious life of the world. It may be true to crush that idea, but the truth is that this fruitful study of God's word has its origin and inspiration where our existence as a people is hardly known.

Except on points of doctrine which we have made a specialty, and the formulating of a few sound principles of considerable application, we are not in advance of our neighbors in Biblical knowledge. In this there is food for thought.

A few practical reflections grow out of these remarks.

Those who study the Bible for controversial reasons lose the chief motive for study when controversy ends. The world is not a unit yet, and till our neighbors recognize it is difficult to bring men into the kingdom we should continue to discuss first principles. But we should study the Bible

for its own sake. It is true that Biblical knowledge is a good thing in itself. Its history, its poetry, its law, its ethics, are all good. A man may know much of these things and but little about baptism, and vice versa.

The highest motive for Scripture study is yet to be named. It is by viewing Biblical knowledge as to a means to an end that we catch the chief point. The Bible claims to teach men how to live on earth that they may enjoy heaven. It shows us how to come into fellowship with the Father and Son. It tells us how to abide in them. We must desire the sincere milk of the word that we may grow up into the stature of the fulness of Christ. Growth in grace and in the knowledge of Jesus is the highest motive for study. If we grasp this thought as a people we shall never retrograde in the knowledge of the scriptures.

H. O. DEWEESE, Henderson, Ky.

DEAR EDITORS:—In the Jan. No. of the Christian Worker, I see a short letter signed by Carrie Angle, requesting information about the Manitoba mission work, and have not seen any response to it, giving the information requested. I wish to say to those who may be able to give the desired information, that I wish to second her call for the information requested.

As the field to be occupied is large and important we think the whole matter should be laid before the entire brotherhood of Canada. The little published in the WORKER seems very unsatisfactory. Mention was made of a circular, but who authorized the circular, what it contained, what congregation approved of it, and who sent a commissioner delegate to transfer the great territory was not published. We wish the following enquiries to be answered.

Is it thought that the brethren of Canada do not have intelligence sufficient to do their own work? Do they lack administrative ability? If the brethren of Ontario supply the money are they unable to judge who is fit to labor in the field? If they have the means and the mind power, why send to another country for help? Is Carrie Angle right in supposing the brethren wish to shirk their duty? If so, let them stand up and confess the truth. In the WORKER for February A. Scott announces that a laborer will be sent to P.L.P. shortly, but forgets to say who is doing the sending. He also calls pressingly for funds, and says that a certain thing must be done. Now would it not be wise to speak moderately and modestly, to the old intelligent and wealthy congregations about their liberality, and first give them the information called for, and also give them a proper chance to direct the results of their liberality, in the field labored in?

In view of the greatness of the work, the writer thinks the matter should be more thoroughly considered than has yet been done. The above is respectfully submitted for the consideration of all who may desire to see the great North West enlightened by the glorious truths of the gospel.

JOHN BITCHAMPTON.

WHAT HE DID WANT.

A gentleman said to a hopeless drunkard, whom he had once known a bright and promising young man: "Why don't you quit this life? Don't you see you are ruining your family; that you have lost your social position

your property, your health and that you are going down to a drunkard's grave." This is the answer that he got. "Do you think you have told me anything new? Do you suppose there is anything in domestic happiness or social position or health even that I have not thought of a hundred times to your honor, or that I do not know the value of as well as you do? I have had these things held up to me and held them up to myself hundreds of times. I have got them by heart. But they ceased to mean anything to me. I know what domestic comfort is, but I don't want it. I don't want social position. I don't want the respect of fellow men. I don't want money. I don't want health. I want run it is the only thing I do want, and when you offer me all those other things you don't tempt me a bit."

We did not learn until last week, that the widow of Benjamin Franklin died at Anderson, Ind., March 9, in a good old age. As the faithful wife of a preacher whose duties took him most of the time from home, and a devoted mother of a large family of children whose training was largely in her hands, her life was spent in the quiet sphere of home in the discharge of duties that were unceasing, and perhaps often oppressive. Such a life, though unobserved by the world, is rich in permanent good to society. Heaven, we think, will have bright a crown for many humble workers here unknown to fame—especially for the Christian in other who consecrated their lives to the rearing and education of their children, and made their homes nurseries for heaven. We could wish the children who have lived away in the grave a beloved mother to whose patient care and devoted affection they owed so much.

Public office is a trust, not a bounty bestowed upon the holder; no incompetent or dishonest person should intrusted with it.—Gen. Hancock.

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